



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Knickerbocker Press, New York

PERIODICAL LITERATURE

GENERAL

Capitan (L.) La science préhistorique, ses méthodes. (Rev. de l'École d'Anthrop., Paris, Nov. 15, 1899, IX, 333-349.) The paper deals with the proper methods and utilization of other sciences in studies of the prehistoric; it should be read in extenso.—A. H.

Ethnographical collections in Germany. (Nature, Lond., Sept. 14, 1899, LX, 461-462.) Emphasizes the poverty of the collections in England by comparing them with those in Berlin.—R. B. D.

Holl (M.) Ueber die Lage des Ohres. (Mitth. d. Anthr. Ges. in Wien, 1899, XXIX, 171.) An examination of the correctness of the position of the ear in Egyptian (and classic) sculpture. The conclusions are that, in reference to the skull, the Egyptian sculptors placed the ear correctly; in reference to the face, the position of the ear seems abnormal, owing to a distortion of the features. This distortion consisted of an undue preponderance of the nasal over the lower region of the face, and was due to a desire to give the head the appearance of youth.—A. L. K.

Mahoudeau (Pierre G.) Les premières manifestations de la matière vivante. (Rev. de l'École d'Anthrop., Paris, Dec. 15, 1899, IX, 365-378.) The author reviews the main theories which have thus far been proposed to explain the appearance of life on the earth, and gives an extended notice to "Bathysius," the supposed most primitive living substance discovered. The conclusions of the erudite author are: "Life and motion are in reality one and the same phenomenon. Motion of extreme slowness suffices to the aggregations of inorganic molecules, while to the organic compounds of carbon a more rapid motion is necessary. The organic life is a very unstable, excessively rapid modification of the eternal motion of matter; it is the most delicate manifestation of that great universal life which commences at the atom of cosmic ether, to end, on

this planet, in the superior being man."
—A. H.

Temple (R. C.) Beginnings of currency. (Jour. Anthrop. Inst., Lond., 1899, II, 99-122.) A discussion of the evolution of currency from barter by a recognition of a certain staple article as standard of value. Often the standard of value loses its usefulness, or it may never have had such usefulness, and becomes purely a medium of exchange. The examples given in the paper are taken from the Far East, but the accompanying plates illustrate currency from all parts of the world.—F. B.

Thulié (Henri.) Origine du mysticisme. (Revue de l'École d'Anthrop., Paris, Oct. 15, 1899, IX, 323-327.) The author attributes, as did Spinoza, the origin of mysticism to man's fears. Primitive man was exposed to many dangers and witnessed many inexplicable natural phenomena which sustained his fear and anguish. Night, lightning and thunder, and everything powerful or terrible, including dangerous animals and diseases, inspired terror and led primitive man to invoke the powers from which he suffered. Fire—precious, terrible, and unexplainable at the same time—became early the subject of cult. The fact that primitive man was everywhere exposed to radically the same dangers and witnessed similar natural phenomena, "explains the facts that all over the world, with all primitive people, we find the same superstitious procedures, nearly the same legends, deformed or transformed with transformation of the languages; and fundamentally the same cult, modified by surroundings and the level of knowledge. It is fear that is the starting-point of all those superstitions, mysticisms, and cults."

There are many long preserved traditions and usages among civilized peoples which are the remnants of their primitive mysticism.—A. H.

Vierkandt (A.) Die primitive Sittlichkeit der Naturvölker. (Globus, Braunsch., 1899, LXXVI, 149.) The morality of primitive man manifests itself

in the purity of sexual relations, hospitality, strength of social bonds among members of the community, and in their honesty. These phenomena are explained in several ways: Honesty is due to the fact that the publicity of life makes the concealment of theft, etc., impossible. The lack of strong competition between members of one community prevents the rise of struggles within the community. Uniformity in education and lack of intelligence and of a strong volition are considered further causes of the morality of primitive man.—F. B.

Ward (R. DeC.) Acclimatization of the white man in the tropics. (Bull. Am. Geog. Soc., N. Y., 1899, xxxi, 367-368.) Quotes various medical journals as upholding the theory that acclimatization is impossible.—R. B. D.

UNITED STATES AND CANADA

Beauchamp (W. M.) Archæology in New York. (Am. Antiquarian, Chicago, 1899, xxi, 315-316, 344-348.) Publications of the New York State University on local archeology.—H. I. S.

Blake (William P.) Aboriginal turquoise mining in Arizona and New Mexico. (Am. Antiquarian, Chicago, 1899, xxi, 278-284.) The use of turquoise is considered evidence of the racial unity of the prehistoric occupants of this region. The identity of chalcuite and turquoise discussed. An old shaft and a stone hammer, found near by, are illustrated.—H. I. S.

Dennis (Alfred Pearce). Life on a Yukon trail. (Nat. Geog. Mag., Wash., 1899, x, 377-391, 457-466.) Several pages are devoted to a popular description of the Indians ("Tahltan") of the region.—H. I. S.

Gatschet (A. S.) Water-monsters of American aborigines. (Jour. Am. Folk-Lore, Boston, 1899, xii, 255-260.) Aquatic monsters are found in the folklore of every people. Among the American Indians the monsters have in themselves more of animal than of human characteristics, and these appear usually in an exaggerated form. The horned snail, snakes, tigers, fish, etc., figure among these monsters.—H. I. S.

Henning (Ch. L.) Die Onondaga-Indianer des Staates New York. (Globus, Braunsch., 1899, LXXVI, 198, 222.) Information on the Onondaga reservation and traditional material obtained from Daniel La Fort and Albert Cusick, with references to older literature. The author reports that the clan organization is said to have been instituted by Hiawatha.—F. B.

Horsford (Cornelia). Vinland and its ruins. Some of the evidences that Northmen were in Massachusetts in pre-Columbian days. (Appleton's Pop. Sci. Monthly, Dec., 1899; also reprint.) The author adduces strong evidence to show that on "the only point of land on the coast of North America [i. e., the vicinity of the mouth of Charles river, Mass.] which we have found to correspond with the description of the site of Thorfinn Karlsefni's houses, ruins have been dug out which bear peculiar features characteristic of the period in Iceland known as the Saga-time, and differing in certain essential features from the handiwork of all the native races of North America, and, as far as is known at present, from all other races in Europe or in America in post-Columbian days."—F. W. H.

Kroeber (A. L.) Tales of the Smith Sound Eskimo. (Jour. Am. Folk-Lore, Boston, 1899, xii, 166-182.) Tales collected in 1897-98 in New York City from visiting Eskimo. Similarities with the tales of other Eskimo tribes are pointed out.—H. I. S.

Lummis (C. F.) My brother's keeper I-V. (Land of Sunshine, Los Angeles, Aug.-Dec., 1899.) A stringent criticism of the policy of the government toward the Indians, especially in regard to the methods of educating Indian children, based mainly on personal observation among the Pueblos.—A. S. G.

Meredith (H. C.) Aboriginal art in obsidian. (Land of Sunshine, Los Angeles, 1899, xi, 255-258.) A brief description of a collection of obsidian implements found in California and attributed to the "Digger" Indians. Some are of sickle shape, which, the editor explains, is due to the character of the material rather than to special effort in thus flaking it.—F. W. H.

Peet (S. D.) The cliff-dwellers and the wild tribes. (Am. Antiquarian, Chi-

ago, 1899, XXI, 349-368.) The author attempts to show the main points of difference between the wild tribes of the Southwest and the Pueblos and their cliff-dwelling ancestors. The paper is based solely on the work of others, without regard to its good, bad, or indifferent character; it contains nothing new, but much that is erroneous. Those who scan the illustrations (all of which have been used before) will recognize Dr Fewkes' portrait of the "Chief of the Antelope Priests" at Moki now doing service as a "Najajo priest."—F. W. H.

— The beginnings of pueblo architecture. (Am. Antiquarian, Chicago, 1899, XXI, 317-328.) An illustrated editorial containing long quotations mainly from Mindeleff.—H. I. S.

— Prehistoric irrigation. (Am. Antiquarian, Chicago, 1899, XXI, 285-308.) The social condition of the Pueblos is connected with irrigation; methods of storing water and of irrigating are touched upon and the distribution of ditches is mentioned. The author believes the ditches are older than has been supposed; their builders were agricultural people, under a village government, who changed from savage and nomadic life at a very early time and before the present geological conditions in that region.—H. I. S.

Putnam (F. W.) A problem in American anthropology. (Science, N. Y., Aug. 25, 1899, x, 225-236; Nature, Lond., Sept. 7, 1899, LX, 451-455.) In his address as retiring president of the American Association for the Advancement of Science, Professor Putnam reviews the development of the different theories as to the origin and unity of the American Indians. He considers that from cranial and other evidence several groups or types may be distinguished, and endorses the view that the American Indian does not constitute a homogeneous race. Both Eurafrian and Asiatic origins for these types are suggested. The Mound-builders are regarded as related to the ancient Mexicans, the relationship being traced largely through the art and symbolism of the two peoples.—R. B. D.

Webber (Ellen R. C.) An old Kwanthum village—its people and its fall. (Am. Antiquarian, Chicago, 1899, XXI,

309-314.) A description of the shell-heap at Port Hammond, B. C., based on but little exploration. With it is given a legend, some details of which are incorrect, and ethnological notes from Port Hammond and the interior of B. C. All is woven into a history of the shell-heap for which the author has well disclaimed responsibility.—H. I. S.

Wickersham (Jas.) Notes on the Indians of Washington. (Am. Antiquarian, Chicago, 1899, XXI, 369-375.) The Washington State Philological Society is organized to include the study and recording of the Indian languages of the state.—H. I. S.

MEXICO AND CENTRAL AMERICA

Corner (Wm.) Mitla: an archæological study of the ancient ruins and remains in that pueblo. (Jour. Anth. Inst., Lond., 1899, II, 29-50.) The various ruins at Mitla are described from personal observation and are illustrated by seven plates and ten text figures. Discussions of a theoretical nature by Mr Maudslay and Col. Geo. Carl Church follow.—J. R. S.

Förstemann (E.) Drei Inschriften von Palenque. (Globus, Braunsch., 1899, LXXVI, 176.) Proof that the inscriptions in the three temples of Palenque are closely related.—F. B.

Starr (Frederick.) Holy Week in Mexico. (Jour. Am. Folk-Lore, Boston, 1899, XII, 161-165.) Some elements which enter into Holy Week celebration in Mexico are found in every Catholic land; some are simply Spanish, but others are peculiar to Mexico.—H. I. S.

SOUTH AMERICA

Berlin (A. F.) Terra-cotta antiquities from the land of the Incas. (Am. Antiquarian, Chicago, 1899, XXI, 271-277.) Description of pottery, dishes, stamps, etc., in the collection of the late Dr T. W. Detwiller, of Bethlehem, Penn.—H. I. S.

Moreno (F. P.) Explorations in Patagonia. (Geog. Journ., Lond., 1899, XIV, 242-269, 353-373.) Although primarily geological and geographical in its nature, Dr Moreno's paper deals incidentally with archeological matters.

The remains of the now extinct races in this region are said to resemble those of the Chaco and Brazil; some remains were found differing from all others as yet discovered in South America. Cranial deformation of all types was noticed.—R. B. D.

ASIA

de Barthelmy (*Comte*). Au pays des Mōis. (Bull. Soc. Géog. de Paris, 1899, 7^e sér., XX, 330-343.) The term "Mōis" means merely "savage," hence many different tribes are confounded under one name. Two of these tribes, the Daviats and the Sedangs, are referred to, the former building their villages in the open and fortifying them, the latter concealing their small towns in the depths of the forest.—R. B. D.

Bastian (A.) Mittheilungen von einer Reise nach Niederländisch-Indien. (Verh. d. Berl. Ges. für Anth., Ethn., u. Urgesch., 1899, XXXI, 420.) Deals with the Mohammedan, Hindu, and fetishistic elements of Javan religion.—A. L. K.

Carey (F. W.) A trip to the Chinese Shan states. (Geog. Journ., London, 1899, XIV, 378-394.) A brief account of the Shans is given, and reference made to the Akkas and Loles, two tribes differing in some respect from the Shans.—R. B. D.

Collineau (*Dr*). L'infanticide et l'avortement en Chine. (Revue d. l'École d'Anthrop., Paris, Nov. 15, 1899, IX, 350-353.) These observations proceed from Dr Matignon, of the French Legation at Peking. Infanticide and abortion in China, according to these reliable observations, are not so common as reported by some authors, nevertheless they are frequent and are practiced with "more cynicism" than in other countries. Means to prevent conception or to produce abortion are openly and undisguisedly advertised. The most frequent causes of these practices are poverty and all forms of superstition. A daughter is considered "a merchandise from which one cannot relieve himself except at a loss," which sentiment favors female infanticide. In certain localities the girls are preserved only because they may once possibly become a source of revenue by being sold into prostitution. The

author enumerates the main causes of infanticide connected with dogma and superstition; again female infants are at a disadvantage. The death of the infant is decided by the family; methods of death differ, but drowning of some sort and exposure to cold predominate.—A. H.

Duckworth (W. L. H.) Note on a skull from Syria. (Jour. Anth. Inst., Lond., 1899, II, 145-151.) The subject of this sketch was "picked up" near Damascus after the massacres of 1860. After comparing it with other skulls from the same region the author seems inclined to regard it as from an individual who if not a Turk at least had Turkish blood.—J. R. S.

Holdich (T. H.) Swatis and Afridis. (Jour. Anth. Inst., Lond., 1899, II, 2-9.) The ruling class among the Swatis are Afghans, and they have been subjected by the successive rulers of the Punjab; the Afridis are of Indian origin, living from remote times in isolated independence. They are divided into bands, but there is scarcely any more centralized form of government in each than the paternal. They are characterized as treacherous, cruel, and regardless of family ties, but, on the other hand, brave, intelligent, and respecters of civilized methods of warfare.—J. R. S.

— The Arab tribes of our Indian frontier. (Jour. Anth. Inst., Lond., 1899, II, 10-19.) This paper is supplementary to the preceding, taking in the southern section of the northwestern border of India. In spite of the barrenness of the country, Baloochistan, lying on the high road between Persia and India, has been traversed and occupied by innumerable peoples from early times. Remnants of a very large number of these are still in the country. Most prominent are the Brahuïs in the west and the Baluch in the east which the author classes as Dravidian and Arabian respectively. In character, especially in the absence of fanaticism, the Baluch compare favorably with the northern tribes. In the discussion which this paper called forth, an Aryan origin of the Baluch was advocated rather than an Arabian origin.—J. R. S.

Karsten (Paula). Kinder und Kinderspiele der Inder und Singhalesen.

(Globus, Braunsch., 1899, LXXVI, 213, 234.) Observations on a visiting troupe of natives of India in regard to the treatment of infants, early marriages, and children's games.—F. B.

Klementz (D.) Voyages de Dmitri Klementz en Mongolie Occidentale. (Bull. Soc. Géog. Paris, 1899, 7^e sér., xx, 308-329.) A brief account of the explorations of the author from 1885 to 1897, apparently as a member of the Prjevalsky expedition. The Soïots of the Saian mountains, a people related to the Samoyeds but long under Turkish influence, are described; some details in regard to the Buriats are also given. Ruins and inscriptions, the work of an earlier population, were found throughout the area.—R. B. D.

Olssufjev (A. W.) Der Anadyr-Bezirk nach A. W. Olssufjev. Trans. by D. Krahmer. (Petersb. Mitt., Gotha, 1899, XLV, 29-37, 228-235, 261-268.) In the second of these three articles the Chukchi are described in some detail. Their division into groups, their physical characters, dress, social organization, and mode of life are taken up in succession. The Lamuts, as the Tunguse are called in this region, differ from the Chukchi very considerably, are inferior to them in physical development, and are hunters and not pastoral or settled people as are the Chukchi.—R. B. D.

Preuss (K. Th.) Die Zauber-Muster der Ôrang Sëmang in Maläka. Nach den Materialien von H. V. Stevens. (Zeitschr. für Ethn., Berlin, 1899, xxxi, 137.) A continuation of the investigation begun by A. Grünwedel in vol. xxv of the same journal. The designs, or pictographs, which are supposed to avert disease by magic, are cut into bamboo combs or sticks and carried on the person. Each design prevents a malady and seems to consist chiefly of the symbol of that disease and the symbol of a flower having magic power. The system is highly developed and complex, and not yet altogether clear.—A. L. K.

Rösler (E.) Ausgrabungen in Transkaukasien. (Verh. d. Berl. Ges. für Anthr., Ethn., u. Urgesch., 1899, xxxi, 243.) Some of the finds give evidence of an advanced state of technology.—A. L. K.

Schumacher (Rob.) Eine Reise zu den Tschin-huan in Formosa. (Globus, Braunsch., 1899, LXXVI, 217.) Description of a visit to the mountain tribes of Formosa, with sketches of implements.—F. B.

von Stenin (P.) Jochelsons Forschungen unter den Jukagiren. (Globus, Braunsch., 1899, LXXVI, 166.) A brief summary of W. Jochelson's important investigations on the Yukagheer. Report on the traditions, customs, and social organization of this tribe. They had no chiefs. Forms of respectful address, like those present in other Asiatic languages, occur. Women erect the tent, carry game home, and do household work. The armor, which is made of rods of reindeer antlers, is decorated. Tribal feuds were often settled by duels between prominent men. Two interesting pictographs (charts) accompany the paper.—F. B.

Turley (R. T.) Through the Hun Kiang gorges; or notes of a tour in No Man's Land, Manchuria. (Geog. Journ., Lond., 1899, xiv, 292-302.) Contains a few details as to the distribution of the Koreans and Chinese in this region, the susceptibility of the latter to fevers, and their organization into guilds.—R. B. D.

AUSTRALIA AND PACIFIC ISLANDS

von Bülow (W.) Beiträge zur Ethnographie der Samoa-Inseln. (Int. Archiv f. Ethnog., Leiden, 1899, XII, 129-145): III, Das Handwerkszeug des Tatuier's. Brief description of implements and methods of Samoan tattooing.

IV, Die Taube in den Sprachbildern der Samoaner. Account of peculiar influences of the dove, dove hunting, etc., upon the vocabulary, particularly in modifying the so-called 'Häuptlings sprache' as distinguished from the vernacular. The fact that the dove is but slightly concerned in the religious myths may account for its selection.

V, Ie toga (Heilige Matten). Describes hand-plaited mats used as sacred offerings and on ceremonial occasions. Regarded as gifts of the gods. Tradition to that effect is given in Samoan with German translation.

VI, Der Ursprung des Aitu Moso. Tradition in Samoan with German translation.—L. F.

Karutz (*Dr*) Drei Knochengерäte von den Anachoreten. (Int. Archiv. f. Ethn., Leiden, 1899, XII, 146-148.) Description and discussion of bone implements in the Lubeck Museum.

von Luschan (F.) Neue Beiträge zur Ethnographie der Matty-Insel. (Int. Archiv f. Ethn., Leiden, 1899, XII, 121-128.) A brief report of observations and collections made during a visit in 1897 of the German man-of-war *Falke* to Matty island, off the coast of New Guinea. Weapons and utensils are described, and a photograph and drawings of a characteristic and very interesting form of native canoe are given. No physical measurements nor linguistic results. Question of stock relationship remains unsolved.—L. F.

Perkins (Herbert). Some Australian tree carvings. (Jour. Anthr. Inst., Lond., 1899, II, 152.) These tree carvings are preserved in the Australian Museum at Sydney. It was thought that they might refer in some way to the boomerang, or have been set to mark the graves of certain prominent men, but the author suggests that they had some connection with the "Bora" rites of initiation to manhood. All are said to come from one district of central New South Wales, west of the mountains. The paper is illustrated.—J. R. S.

Roth (H. Ling). Cave shelters and the aborigines of Tasmania. (Nature, Lond., Oct. 5, 1899, LX, 545.) Note on the discovery of a cave shelter near Hobart.—R. B. D.

AFRICA

Bennett (Albert L.) Ethnographical notes on the Fang. (Jour. Anthr. Inst., Lond., 1899, II, 66-97, 3 pl.) A very complete anthropological account of this West African tribe by one long resident among them. It is especially full in the sections devoted to fetishes and religious rites, and contains some material regarding the "African pygmies."—J. R. S.

de Cardi (*Comte* C. N.) Ju-ju laws and customs in the Niger delta. (Jour. Anthr. Inst., London, 1899, II, 51-63.) The account of customs and rites given under this head are from one who has had long and direct experience with the natives of the region indicated. The

chief headings in the paper are "Ju-juism," "Native curse-words and sticks," "Clitoridectomy." In the "discussion" following Miss Kingsley furnishes much information regarding the social organization of the Kru. The text is illustrated by two plates and supplemented by four reproductions from photographs of Sherbro, west coast of Africa.—J. R. S.

Dorsey (G. A.) The ocimbanda, or witch-doctor of the Ovimbundu of Portuguese Southwest Africa. (Jour. Am. Folk-Lore, Boston, 1899, XII, 183-188.) Description of a complete "medicine chest" of a witch-doctor.—H. I. S.

Hutter. Politische und sociale Verhältnisse bei den Graslandstämmen Nordkameruns. (Globus, Braunsch., 1899, LXXVI, 284, 303.) Description of the political organization and methods of warfare, trade, and laws of the tribes northeast of Cameroon.—F. B.

Marriott (H. P. Fitzgerald). The secret societies of West Africa. (Jour. Anth. Inst., Lond., 1899, II, 21-27.) This is an abstract only, and the facts contained were drawn principally from sources beyond the author's immediate experience. The compilation bears upon a very important phase of African culture in the region west of the Niger.—J. R. S.

EUROPE

Bünker (J. R.) Das siebenbürgisch-sächsische Bauernhaus. (Mitth. d. Anthr. Ges. in Wien, 1899, XXI, 191.) A contention that the German peasant house of Transylvania is typically Aryan and not of specifically South German origin.—A. L. K.

Ella (Samuel). Dialect changes in the Polynesian languages. (Jour. Anthrop. Inst., Lond., 1899, II, 154-180.) A concise and apparently full summary of phonetic changes among the various Polynesian dialects is given, followed by a brief account of the grammar and a comparative list of several common Polynesian words. The author has had long experience among the peoples speaking these dialects, especially in the Samoan group.—J. R. S.

Český Lid [a Czech journal devoted to Czech and Slavonic folklore and ethnology, Ed. B. Niederle, director

Czech Ethnol. Museum, Prague, Bohemia], vol. IX, Prague, 1899. This volume contains a large number of interesting smaller contributions to Czech and Slavonic folklore, ethnology, and archeology. O. Fisch and F. J. Čečetka contribute to the history of vasalage in Bohemia. O. Malec, A. Hlavinka, and Č. Zibrt describe the picturesque costumes worn by the common people in certain districts of Bohemia and Moravia. Papers by F. Kretz and R. Tyršova deal respectively with the subjects of lace making and embroidery among the common people. Dušan Jurkovič describes the painting of certain external parts of the houses in Valachia, while V. Hauer gives the nomenclature of various parts of the house in Silesia. Dances and songs of the people are the subjects of the communications of A. Alavinka, J. Š. Baar, J. L. Holub, J. Vluka, K. V. Adámek, L. Quis; while some tales, collected among common people, are given by I. Hošek and F. V. Bouchal. C. Zibrt continues his effort toward explaining the superstitions among the Czecho-Slavonic peoples at the end of last and the beginning of this century. Č. Holas writes about "traditional literature." F. Krétz contributes to the history of a certain type of pottery in Slavonia. Mushroom in western Moravian folklore is the title of a paper by F. Šilhavý. J. V. Neudoerfel describes an interesting custom among the common people of the Chotěboř district. The day consecrated in the calendar to Sta Katharina is a "ladies' day." The women prepare an elaborate feast for the occasion, which is participated in mainly by married people. The wife on this day assumes the role and the rights of her husband, and vice versa. There is a dance in the evening, and the women continue in the masculine role by choosing the partners, paying the musicians, ordering the "solos," etc. The men submit cheerfully to their feminine role. This performance ends at midnight with a grand supper, after which a regular dance, in which the unmarried also participate, is conducted. K. Láblér reports some curious municipal rules, from the year 1582, in Brandejs nad Labem. Finally, J. Vyhliďal writes about the life of Silesian children, describing certain

of their customs, ditties, calls, etc.

The numerous contributors of Český Lid are mainly teachers, physicians, and other more or less scientific men, who are in direct contact with the common people. Of Czecho-Slavonic folklore, songs, dances, and customs there is almost no end, and they differ more or less in every district and almost in every old village.—A. H.

Kaindl (Raimund F.) Zauberglaube bei den Huzulen. (Globus, Braunschwg., 1899, LXXVI, 229, 252.) Kaindl published a description of the beliefs of the Ruthenians on witchcraft in *Globus*, vols. 61 and 71. The beliefs of the Huzuls, the Ruthenians of the mountains, are described in the present paper. Most sorcery is believed to be accomplished with the help of the devil; but other means are also available. The belief in vampires is current. Some tales regarding vampires and witches are given. Certain people are able to exert supernatural control over the weather. Hail and storms are believed to be the work of the devil. Cattle may be bewitched and protected or cured by supernatural means. Sickness is cured in the same way. The author also describes philters, beliefs in regard to fishing, hunting, etc.—F. B.

Ohnefalsch-Richter (M.) Neues über die auf Cypern angestellten Ausgrabungen. (Verh. d. Berl. Ges. für Anthr., Ethn., u. Urgesch., 1899, xxxi, 298.) The author continues his report of the results of excavations, and concludes by tracing the development of Cyprian culture and emphasizing the importance of the island as the chief ancient point of communication of Orient and Occident.—A. L. K.

Read (C. H.) Presidential address. Section H, British Association for the Advancement of Science. (Nature, Lond., Oct. 5, 1899, LX, 554-557.) Treats of the necessity of expert as against amateur investigation of archeologic remains in England, and urges the prosecution of anthropologic work in the British Empire on the scale that it is being carried on in Germany.—R. B. D.

Tetzner (F.) Die Philipponen in Ostpreussen. (Globus, Braunschwg., 1899, LXXVI, 181-192.) Description of the history and customs of the descendants of a Russian sect in eastern Prussia.—F. B.